FIRST NATIONAL CONFERENCE

___ OF ___

ADULT SCHOOLS.

BIRMINGHAM, September 17th to 21st, 1909.

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COLLECTION OF NINETEENTH CENTURY BRITISH SOCIAL HISTORY

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TEACHER. MISS ELEANOR WOOD WOMEN'S ADULT SCHOOLS AND THEIR RESPONSIBILITY TO GIRL LIFE. MISS MARIAN MARTIN

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INTRODUCTORY NOTE.

For many years the Friends' First-day School Association has held an Annual Conference of Friends' Adult Schools, and in 1907 and 1908 a number of delegates from other Unions were invited to join. The Birmingham Conference of September, 1909, was, however, the first arranged by the National Council, and thus representative of the entire Movement. The proceedings were of a most inspiring character, the greatest possible unity and enthusiasm prevailing throughout. Some 450 delegates attended, every Union being represented, and it was felt that the Conference had marked a definite stage in the history of the Movement.

Foreword.

By WM. C. BRAITHWAITE, President of the National Council.

IRMINGHAM has made splendid contributions to the industrial, political, civic and religious life of the country, but it has done nothing of higher value than its share in the Adult School Movement. The foundations were well and truly laid by JOSEPH STURGE, the structure nobly built by many workers with WM. WHITE for chief builder, according to the plans of a Divine Architect, and the old love of the city for the Adult School shows no sign of decay. The splendid premises, only ten years old, at Moseley Road, where the National Conference met, and the many new Schools and institutions at Birmingham, such as Fircroft and Uffculme, remind us that Birmingham still leads the movement. It was fitting that we should here hold the first National Conference representative of the whole Movement, and should draw from our fellowship together fresh inspiration for going forward with a united front in the great work that is opening out before us along many lines of service.

It is fitting too that the seat of our Secretary should be in Birmingham, or rather in the improved Birmingham known as Bournville, which sprung from the brains and hearts of Adult School leaders.

The National Council is a year younger than the building in which the Conference met. It was born in the last year of the nineteenth century, and has entered into the heritage prepared for it by the invaluable work of the F.F.D.S.A. We do well to remember the service of the F.F.D.S.A. in holding the Movement together in its early and critical years of growth, and its fine self-sacrifice (all too rare), in stepping aside so that the growing work might be organised on a National basis. The lesson given us by the Association and its Secretary, Frederic TAYLOR, needs to be taken to heart by every worker, "To put the work and its interests first, and personal considerations second." The Association has had its reward. It has transmitted its spirit to the larger Movement, and it is safe to say that the ideals which it had at heart have never been more strongly shown than they are to-day. "He that loseth his life for My Name's sake and the Gospel's, the same shall find it."

How it would rejoice the heart of Joseph Sturge and Wm. White to see the work as we find it to-day. The mere numbers are stimulating: 1,650 Schools containing not less than 110,000 members. But I am not thinking of mere numbers: there are more vital statistics. They would find the Schools equipped with well thought-out schemes of Bible lessons and notes; a grand hymn book giving promise of universal use in the Schools; thrift and self-improvement, and an outgoing in social service; educational work devoted to the heightening of the entire manhood and womanhood of our nation. They would find the beginnings of Adult School Universities—Fireroft, and the two Settlements at York and Leeds; and, perhaps best of all, they would find a great Women's Adult School Movement keeping pace with the men's.

The secret of our success lies in the plasticity of our methods, and the emphasis we lay upon vital processes. Our founders saw life clearly, and saw it whole. It has been said that "the idea creates the organisation, and then the organisation strangles the idea," but we have lived into a second and third generation without this taking place.

We have not set about making soulless experts by education dissociated from fellowship and service; nor have we founded religious clubs by developing fellowship at the expense of education and service; nor have we created a band of ignorant fanatics by pressing service and neglecting education and fellowship. We have held the three ideas together at the same time, because we have had a large conception of manhood and its responsibilities and possibilities.

Summing up our present position, then, I believe that the great extensive work of the last few years has been accompanied by a great intensive work. We have not only been handling more men and women, but bigger men and women. What then about the future? Surely a success like ours, which has been wrought not in the world's way, but has come as a sacrament of blessing from our Leader, surely such a success must make us humble. New responsibilities, wider vision, fresh openings for service, these are the things to put a man on his knees with a cry for a stouter heart and better harness, and for a strength greater than his own. Are we trifling with our responsibilities and opportunities, or are we playing the man with them? Are we getting rid of petty conceptions of the Bible, improving our class leadership, awaking to social needs? Are we bent on the improvement of our educational methods, using Fircroft, Lecture Schools, Correspondence Classes, seeking to arrive from all quarters to a fuller understanding of the service which God requires of us; preparing the way perhaps for a great revival of true religion in the nation? By warmth of fellowship, by freshness in our service, and avoiding ruts, by getting at the "life that lies behind the man and his opinions," by "touching with living fire the soul of man," we shall continue our Movement as greatly as it has been begun, and carried on up to the present. May the perusal of the following addresses and papers given during the Conference help us to a wider vision of our work and fuller dedication to its manifold claims upon us.

Education and the Democracy.

An Address by GEORGE NEWMAN.

E are here to-night to do some hard work. The question of the Education of the Democracy is perhaps the most urgent and vital of all public questions. Let us consider at the outset what we mean by the words. By "education" we mean the drawing out of a man of the deep and natural resources of his life; it is to foster the growth of what is best in his nature; it is to help him to expand from within; it is to lead, in a word, to the expansion of his soul. By "Democracy" we mean government by the people. The term comes from two Greek words signifying that the people rule or the people are strong. Both in ancient and modern times there have been various degrees of democracy, and in actual practice it is fair to consider that our representative system of government is democratic. There is, first, Parliament elected by the People, and not only containing a strong Labour element, but throughout more representative of the People than any previous Parliament in England. Then, secondly, there is our system of local government, consisting of 7,000 Parish Councils, 1,800 Sanitary Authorities, and 328 Local Education Authorities, by which means the people control their own local affairs. And, thirdly, there are the Trade-Unions, which may be taken as an example of how the people do, in fact, control industry. Now I suggest to you that the equipment and expansion of mind and soul of this democracy is one of the greatest questions of our time.

So great is the subject that I propose to ask myself only three questions with regard to it, viz.: Why should the Democracy be educated? What kind of education does the Democracy require? and What can the Adult School Movement do to advance that kind of education?

WHY SHOULD THE DEMOCRACY BE EDUCATED?

Well, there are at least three reasons. In the first place the Education of the Democracy lies at the very foundation of the State. The People need to be physically, mentally and morally educated, because it is upon the physique—and I place that first—the mind and the character of the people that the Empire is founded and built. These three things are the chief assets of the State, its defence, and the highest form of its wealth. I admit that you must begin with the body and with the child. We must teach that to secure the true basis, as well as the reform of a State, you must begin with the children. to see that every child in the State Schools is taught the principles of temperance and self-control; that it passes through an adequate training and practice of physical exercise and physical culture; and that the whole of the education provided in the State schools is inspired throughout by the broad commandment of a healthy life.

But all this is equally true of the adult, and whilst we begin with the children, we must grapple vigorously and always with the problems of adult education, partly because the education of childhood in the past has been inadequate, and therefore the adults have been unequipped, and partly because truth is progressive, and we must educate the adult in order to keep abreast. But as regards the adult there is another side to all this, for the foundation of the State is also laid in industry and commerce, and because of the decay of the apprenticeship system, and because of the increase of the influence of science and new knowledge on industry, it is necessary, if we would excel as a nation, that we should keep on equipping and educating our adult workers in order to assist them both in their industrial employment and in the organisation of it.

The need for this education as necessary to a solid foundation of an industrial State is increasingly felt. That is why fourteen out of the sixteen Railway Companies in England and Wales in 1907 enabled their employees to attend educational classes either free or at reduced fees; that is why eighteen out of thirty-four of the chief engineering and shipbuilding firms in 1907 excused one day or half-a-day per week to apprentices for attendance at educational classes; that is why many great firms

adopt the same principles of educating their workpeople. (Dr. Newman then described as an example how Messrs. Rowntree and Messrs. Cadbury provided classes for their workpeople in cookery, dress-making, hygiene, physical exercises, boot-repairing, and even in art and music). By doing much the same thing in its Continuation Schools, Germany is equipping itself much more than by its building of battleships. Now why do these firms do these things? In giving evidence before a Board of Education Committee, Messrs. Cadbury said that

"Increase of education amongst workpeople led to increased output at the works, and to avoidance of waste. It also helped the employees to aim at bettering themselves and to avoid pursuits and amusements which impaired their efficiency. They had no doubt that their [educational] methods were economically sound, and that though they might entail a large initial capital expenditure on land, premises, etc., they would pay the employer in the end. They pointed out that the results were not very tangible or obvious at first sight, and that many employers liked to see a quick and clear return for their money. Employers were apt to forget that better circumstances among the working classes led to a much greater consumption of manufactured goods and therefore increased the employer's sale."

Messrs. Rowntree before the same Committee said that, "if similar methods were employed continuously and universally, the physique and intelligence of the working classes would improve, and employers would thus obtain better labour." Here then is sane, perfectly unbiassed and cold-blooded evidence from railway companies and from ship-building, engineering and other firms, that industrial progress depends on the continuous education of the worker, and that it is upon that foundation that an industrial State is built.

BUT THE PEOPLE ALSO GOVERN.

Then, secondly, Education of the Democracy is necessary because the people govern—through Parliament, through local authorities and through their trade-unions. They need Education to fit them for this mighty task.

They not only govern themselves, but they hold in their hands the destiny of hundreds of millions of men of other races and languages. Here is the glory of it—that the British race has been called to rule in the earth, called to the most difficult, delicate, intricate and responsible task given to man. Here is the pathos of it—that they are in large degree untrained, ignorant, unequipped, unready. Therefore this is what you may see in England—what we did see a few weeks ago—a People called to the highest, but content to serve the lowest. It is bad to serve the lowest. It is much worse when we are content to do so, and love to have it so. You remember Dr. Fairbairn's words: "The People now rule, but unless God live in and rule through the People, the goal of all our boasted progress will be chaos. And chaos is Death."

Then thirdly, there are the social problems—there is drink, and gambling; there is social vice; and love of ease and pleasure, which is indeed becoming a menace to the State; and there is war. But now if your education of the Democracy be true, and if it be broad enough and deep enough, it is going to be, perhaps, the mightiest of all your bulwarks against "these enemies of Britain." People complain of apathy as to these questions. But you have no cause to complain of apathy if you sow the seeds of apathy. Apathy springs direct and full-grown from the mind which is uninformed. In this dilemma it is mainly, I do not say wholly, education which will help us. For example, the best way (a) to close a public-house is to empty it—by educating the people; (b) to prevent gambling is to teach not only the danger and foolishness of it, but the uncertainty and worthlessness of its rewards; (c) to check impurity is to fill the heart with a pure love and the mind with noble thoughts; (d) to remove an undue love of pleasure is to substitute higher ideals; and (e) to prevent war is to avoid the occasion of war, and by friendly co-operation with others and by increasing our knowledge of them to reduce misunderstandings. You will never turn your swords into ploughshares and your spears into pruning hooks until you educate the great mass of your citizens. Each of these five reforms you observe is due The reasons why we need to educate to education. the Democracy are therefore three :-

(1) We need a solid foundation for the State.

(2) We need a State not only rightly founded, but wisely governed.

(3) We need to meet the foe—the insidious enemies

of Britain.

If there were time I think it could be readily shown that the rise and strength of modern nations has borne a direct relation to the education of the mass of the people (e.g., Germany in the West and Japan in the East).

WHAT KIND OF EDUCATION DOES THE DEMOCRACY REQUIRE?

[Under this heading Dr. Newman discussed the five movements on behalf of working class education which had existed in modern England, showing the particular object of each, viz.: (a) the Adult School Movement; (b) the Mechanics' Institute Movement; (c) the Co-operative Movement (educational branch); (d) the Working Men's College; and (e) the Workers' Education Association.]

There have been three causes for this growing demand for education. First, there were the results of free education since 1870; secondly, there has been an increase of interest in social questions; and thirdly, I think that competition both between individuals and nations has led to the demand for better equipment. Some workers have desired a University education, a ladder from the elementary school to the universities in order that they might secure degrees and enter the learned professions. Others desired a higher degree of technical training that they might excel in their trades. And a third group wished for a more liberal education—an education in what Canon Barnett has well called "the Humanities." Their ideal was not technique, nor a profession, nor even knowledge. It was an education they wanted, a life equipment. Now it is this last kind that England needs, and it is this which the Adult School can supply. Let us ask what this really means. In plain words.

What is an Adult School Education?

Well, it is not so much an instruction as it is a new way of life; it is not to obtain a university degree as to

obtain a new attitude of mind. Briefly, what we want to do in the Adult School is this:—

- (1) To teach men to think—to think for themselves. It matters less at first what they think as that they shall think, each man for himself trying to understand and follow the thought of the best thinkers, and then working it out for himself.
- (2) To teach men to measure rightly—to measure themselves, both in relation to truth and in relation to a great Personality—to measure other men, and ideas, and ideals, and movements; and to measure a little more in relation to cause and effect. Right measurement leads to good judgment and balance, and a sense of proportion, which are the ripest fruits of education. We need to show what a very serious thing it is when a nation measures its strength and its defences only in terms of "Dreadnoughts."

 (3) To enlarge man's vision—to give him a vision, and

(3) To enlarge man's vision—to give him a vision, and then to enlarge it, so that even old men may see visions and young men may dream dreams. There is an excellent definition of the purpose of an Adult School in one of the poems of Dr. Thomas, two lines of which run like this:—

The word of the Lord is the birth of the soul, And it opens its eyes to the morning.

That is what we want to get at—to open men's eyes to the larger vision. We can do this by means of teaching biology—which is the word or science of Life—history, literature, and economics. Classes on these four subjects well taught are of great value. They teach us not only facts, but the explanations of facts; they teach us also organisation, the arrangement of an organism; they teach us, too, something of the results of human action and of national and individual action.

(4) To teach men the value of personal service, which is still the greatest factor in human affairs. And it is great for two reasons, first because it is the opportunity for self-expression, which forms a large part of a man's education, and secondly, because it is the supreme means of advancing the world.

(5) To touch with living fire the soul of man. I do not mind what you call this "soul" of ours, this inside and vital part of us, but I think that education never really

arrives until it awakens the soul, feeds the soul, and touches

it with a living power.

An Adult School Education can be expressed in some of the great words which Browning uses in one of his shorter poems, the "Rabbi Ben Ezra," where he measures the ultimate things which make or mar a man. Let me read some of these words to you:—

Not on the vulgar mass
Called "work," must sentence pass,
Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice:

But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,

That weighed not as his work, yet swelled the man's amount:

Thoughts hardly to be packed
Into a narrow act,

Fancies that broke through language and escaped;
All I could never be,
All men ignored in me,
This, I was worth to God!

Now you see he sets on one side our Work, the things we have done, and he fastens upon deeper things; and my experience would lead me to say that those four things—instinct, purpose, thought, imagination—have more to do with the education of a man and the building of his character than almost anything else. To train them, harness them, control them, and inspire them—that is the education which the Democracy needs.

WHAT CAN THE ADULT SCHOOL MOVEMENT DO TO ADVANCE THAT KIND OF EDUCATION?

Without making invidious comparisons of the five movements we have been considering, we may say that the Adult School Movement is the movement of the future,

if we will make it so. It is more human, more personal, more adaptable than any of the other four movements. In many senses, though not the most scholarly, it is the most vital; though not the largest, it is most progressive. Then it is the most social and associated. It is unsectarian, non-political, and strictly and practically democratic in its organisation. It has 1,600 centres—not schools only but centres of social service. It can therefore put the "humanities" into practice, in a broad way, quicker and more effectively than the other four movements put together. Above all, it stands for certain great principles for which the other Movements do not stand in the same way. First, it believes in the self-development of each man in the way of his own capacity—for though we may be socialistic in ideal, we are very individualistic in practice! Secondly, it believes in education by means of association, which was Mazzini's great idea. We seem to have the knack of fellowship. It is one of the greatest of all educational methods. Lastly, we have an Evangel. What is our Evangel? It is difficult to define or express in words, but if you will be indulgent I will make a trial.

We believe that every man, be he who he may, has within himself some germ or seed or gleam of light which is of Divine origin; and that Jesus Christ, who came to reveal the Love of the Eternal, unveils that reality within us; and that His Spirit, by whatever name it is known, and in whatever religion it appears, is able to touch and awaken that Divine element, so that it, passing from strength to strength, can transform us, and make us what we ought to be, changing the beast in us into man, bringing good out of evil, and light out of darkness, and life out of death, and so bringing us to some understanding and some doing of the Will of our Maker—from Whom we came and to

Whom we return.

I have been told that it was a mistake on the part of our founders to make this Movement a religious one. I answer "No—a thousand times No." Religion is a growth out of the entire nature of man. It is organically a part of him, and in Jesus Christ you see the highest fruit and revelation of the religious spirit. Do you wonder that this great Movement was built on that supreme Foundation? Ah! what sweet music that Name brings

to the human soul. Down to the depths He makes His appeal. Out of the depths we cry to Him, and He brings to us the answers of God.

But now you may fairly ask me, How shall we get to work? My answer is that there are many ways—most of all perhaps by fellowship—by which the Adult School Movement can become the machinery for this new education, for which many of our own members, and many more outside our borders, are hungering. There is:—

- (1) Improvement of the Bible Lesson.
- (2) A better use of the First Half-Hour.
- (3) Special educational work.
- (4) Co-operation with other educational movements.

The first two methods have the advantage of being conversational and personal, rather than formal; both can be used on Sunday when a workman's long hours do not interfere; both will touch the average man in the School, and not only the clever man; and both serve to emphasise the vital connection between education and religion.

Then there is now a wonderful opportunity in using special means for the first time at our disposal. There are Lecture Schools such as those worked by Tom Bryan and Miss Albright and Miss Wood; there are the new Correspondence Classes; there are co-operative holidays; and there are the new institutions, Fircroft, Uffculme, Scalby, and Settlements like those at Leeds and York.

There is also much to be done by wise co-operation with other educational movements—with the Oxford University Tutorial Classes, with the University Extension Movement, with the National Home Reading Union, with the Workers' Education Association, and with Continuation Schools. We need not discuss each of these tonight. What we have to do to-night is to pledge ourselves to grapple with this great problem of education in every one of our Schools. We live in a wonderful time—a time for which men have yearned, for which men have lived and worked and died. I believe we are at the beginning of an immense educational advance, which if we be faithful might change the face of England in a single generation. But much depends upon each one of us.

I went to Hereford a few days ago to hear the "Elijah." It was performed by a great company of singers, to whom it was a day to which they had looked forward for a long time. As they passed to their places through the private entrance at the back of the orchestra, they read this notice stuck on the pillar. I wish it could be nailed to the doorpost of every Adult School in the land. "Please take infinite pains with this great work, and avoid the usual slips." Dr. Sinclair, the conductor, knew his business when he gave that order. He had seized the three essential things—the work is great, no great work is ever done without taking pains, the usual mistakes must be avoided. I commend it to you as a motto. Our first slip is not to play our own part properly. Our second is that we fail to meet all sorts of men; we must educate our least intellectual members: our curriculum must not be too much above their heads; we are not fishing for opinions, but for men. Our third likely slip is that we do not secure the right teachers; we need sympathy and adaptability more than learning. And our fourth likely slip is that we lose sight of our ends in our methods. Nor must we ever lose sight of the Evangel.

Here then lies the hard high road before us. We are travelling along it on great business. We need all our men and all our resources. We need also Diligence and Daring. "Let that be your motto," said one, "for the

year that is to come."

"Few, it is written, and evil are the days of man. Soon, very soon, our brief lives will be lived. Soon, very soon, we and our affairs will have passed away. Uncounted generations will trample heedlessly upon our tombs. What is the use of living if it be not to strive for noble causes, and to make this muddled world a better place for those who will live in it after we are gone? How else can we put ourselves in harmonious relation with the great verities and consolations of the infinite and the Eternal? And I avow my faith that we are marching towards better days. Humanity will not be cast down. We are going on—swinging bravely forward along the grand high road—and already behind the distant mountains is the promise of the sun."

Adult School "Fellowship."

By ARNOLD S. ROWNTREE.

"We want to connect all our Education with our Social Life, with our fellowship as human beings."—Maurice.

HAT I have enjoyed most in the School is the Fellow-ship," is a remark we frequently overhear. It is, a large order to say what is meant. The fellowship is real, but intangible and difficult to define.

It includes—the friendships of the fellow-members, the sense of desire to be mutually helpful, the pleasure aroused by interchange of thought and community of interests.

It is so real that it strikes an outsider at once. "The distinctive marks of the Adult School Movement are the brotherly spirit which unites the members, and the simplicity, reality, commonsense and mutual helpfulness that characterise its work," says that great authority on education, M. E. Sadler.

The Longing for Fellowship is instinctive in the human race. "God has created mankind for fellowship," said Luther.

First we find the *family*, then gradually development of *tribe* (related by blood). Then the *nation*—fellowship of descent, dwelling-place, etc. Inside a nation we find a fellowship of intellectual interest which gives rise to various Societies, or a fellowship of spiritual needs which gives rise to Church organisations.

Where is the best example of your ideal of Fellowship to be found? In a united family life. Different occupations, different ages, different interests possibly, different powers—but all united and strengthened by love and service and mutual help.

Where is the best example of a number of people living under truest conditions of fellowship?

In the Early Christian Church a strong fellowship was formed during the life of Christ, whose only test of discipleship was to follow Him. The keynote of His fellowship was love showing itself in service.

To the Early Christians, full of this ideal, the worship in the synagogue was too formal; there, love of God was not translated into love and service of man, and we find a gradual growth of simple home gatherings for people with this common aim, saying practically, "We must needs band together if we would achieve a higher life" (F. Adler).

Other features of the fellowship were the sharing of gifts (as in a family), and a strong desire to bring others in.

Paul came as the herald of a wider fellowship, expressing itself in various helpful ways, such as organising collections between the various parts of the Church; emphasising the right relationship of members abroad and at home, teaching that class distinctions were to be lost, even to the recognition of the slave in the fellowship, and always we find great stress laid on hospitality.

A deeper bond of fellowship than the family is here revealed, in the teaching of Paul and his Master: "He that doeth the will of God, the same is my mother, and sister and brother."

[In all Paul's letters he makes Peace of God the aim—love and service the means of obtaining it.]

The Effect of such a Fellowship on its members. No man can measure or trace its spreading influence. "Fellowship leaves no man who enters it unchanged. We alter each other; we are guardians of each other."

What spoilt this Fellowship? The crystallisation of creeds. The growth of buildings and outward forms and ceremonies. The creation of a professional class, and a State established religion. The support of a Constitution was thought of more importance than the support of an Ideal.

Uniformity of belief was aimed at rather than unity of spirit. Here and there monasticism produced an almost idyllic picture of fellowship. Cf. St. Francis and his first companions, St. Bernard and his "brothers" at Clairvaulx. But with these also came a gradual decay of warm fellowship along with increase of emphasis on externals.

We find it blossoming out again in the Early Friends. *Primitive Christianity was revived*, renewed, strengthened, by belief in the Divine Presence within each one.

In Wm. Morris and his "Brotherhood," we find a similar ideal coming to light in the hearts of men, earnest for a social redemption. "He had found the world, but in so doing he had also found the secret of the world—fraternity. He had found out the great truth that solitary life is sterile life; that art is not, or ought not to be an abstract and lonely thing, but the joint energy of minds and hands working in common sympathy." This social ideal reached him just in the shape of a little group of friends, then of a larger association of artists and craftsmen, until finally it took shape in the famous phrase of his mature years: "Art by the people, and for the people, a joy to the maker and the user."

When are our great moments of Fellowship as a School, as a Union, as a National Conference?

- (1) When the purpose of the work is most vividly before us.
- (2) When we are seeking how best to extend the work.

There are some simple ways of developing the Fellowship spirit. By meeting together regularly on a social basis, e.g.:—

- (a) Walks.
- (b) Firesides in our home.
- (c) Social club potentialities.
- (d) Sing-songs.

"The art of singing together is one that is for ever winding invisible threads about us," says H. W. Beecher, and our hymn book, and the delight which it affords, is a present evidence of this.

(e) Getting together groups of people—as presidents, secretaries, committee men, club workers,—who have common work.

By the use of our more extensive schemes, e.g.:—

- (a) Fireroft.
- (b) Lecture Schools, especially using the meal times and devotional times.
- (c) The Settlements such as Swarthmore in Leeds, and the York Settlement.
- (d) The Newarke Guest House in Leicester, for men who are needing help in a particular way.
- (3) When we are most conscious of God's Spirit in us, using us as instruments of His great purpose while we ourselves are seeking to realise what is the will and spirit of our Father.

Persecution in bygone days tested faithfulness; in these days our willingness to sacrifice for the help of others must be the test. Martineau traces the longing for fellowship to

- (a) A common quest for a higher life.
- (b) A common desire for peace of heart.
- (c) A common sense of the brevity of life.
- (d) Common sorrows.

"It is easy to journey alone in the sunshine, but over the midnight plain and beneath the still immensity of darkness, the traveller seeks some fellowship for his wanderings."

(4) Lastly, when we realise the fellowship of the Eternal Spirit, which brings us into living touch with those who have gone on before us, but are still surely working for the same ends.

In Birmingham we feel the influence and the living personalities of Joseph Sturge and Wm. White; at Uffculme we are conscious of the thoughtful, earnest spirit of Richard Cadbury; at Scalby none can get away from the sense that John Wilhelm Rowntree still lives and loves; and at Bunhill the spirit of Charles Hess seems ever associated with the work.

"The human heart has ever craved for a relationship deeper and more lasting than any possible among men, undisturbed by change, unmenaced by death, unbroken by fear, unclouded by doubt. The limitations and losses of earthly friendships are meant to drive us to a Higher friendship. Life is an education in Love, but the education is not complete till we learn the love of the Eternal," well says Hugh Black.

"Oh, blest communion, fellowship Divine,
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine,
Hallelujah."

Adult School "Teaching."

By J. H. DONCASTER, Sheffield.

T HIS subject seems to divide itself naturally into three parts:—

(1) The subject taught. (2) The persons who teach. (3) The persons who are taught.

What is the subject taught in our Schools?

If we were to answer "the Bible," we shall be taking too narrow a view. The Bible is not the subject; it is the text-book.

If we were to answer "Religion," we should convey too theological and doctrinal a view.

If we were to answer "Jesus Christ," we should be getting nearer the mark, but even that answer would need some explanation.

The true answer seems to be that the subject taught in Adult Schools is Life. Life in all its aspects; lives lived long ago, both of men and of nations; lives lived now, both our own, our nation's, those of other nations. Life as a growth, a process, an evolution. Life in Nature, in Art, in thought, in institutions, in language. Life lived badly—how to live it better and help others to do the same. Life lived well, and its radiating influence. The perfect life in the person of Jesus Christ—not as an isolated item of ancient history, but as a perpetual, eternal fact—the basis of all—that which makes the Adult School worth while; the motive principle of this Life, as of all that is good in the life of any man or nation, being Love.

From this it appears that the subject is not a small one. Sometimes we do not keep the thought sufficiently before us that our subject is Life. We are not always careful to exclude dead and lifeless things, things which tend to rot and disintegration. We are not always alert to grasp each new truth which tends to encourage and foster life.

It is hardly necessary to say that no one School can deal with all aspects of life. It must be the case that only the very smallest fraction of the subject can be dealt with in a lifetime. But it is none the less the test of a good or a bad lesson that it has or has not this great principle for its basis. And here it should be said that all this applies to every aspect of Adult School work. It applies to the Bible lesson first, but also to all the thousand-and-one social and educational efforts which occupy the energies of our members.

And it should also be added that this ideal does not, because of its greatness, cast discredit on what is known as simple Bible teaching. It does not necessarily postulate vast knowledge or abstruse reasoning. It does demand a living lesson with the very best put into it that the teacher and the taught can give. Did you ever put your ear close to a beehive? If you did, you heard the whole hive hum. In the ideal Adult School lesson, the School will hum, not necessarily audibly—if my meaning is clear—but with a humming which is more a sensation than a sound. And this brings me to my second heading,

The Persons who teach. Who are they? To this question no answer can be given which is universally applicable. The answer will differ in each School. But one thing is, I think, certain. Those Schools most closely approximate to the ideal where the contribution to the lesson comes from the largest proportion of the members. The easiest kind of School to run is the School where one person delivers an address and all the others listen. The best kind of School is the School where the leader has the happy faculty of drawing out of the members what he wants to convey instead* of merely firing it off at them in a set speech.

I believe that the greatest lack in our Schools at the present moment is the lack of preparation. This applies to a certain extent to the leaders, but it applies far more to the members. I believe that if one quarter of our members would feel it a definite responsibility to read the lesson through beforehand during the week, and to spend ten minutes thinking about it, there would be a revolution in our lessons on the Sunday.

The same thing applies to the Educational Half-Hour. Where courses of lectures are given, much more might be done by members in preparing for them by private study. Where

a single lecture has proved interesting, it would always be well to follow it up with further reading. Nowadays it is hardly ever difficult to get hold of books, and almost always easy to obtain advice as to what books to read on any subject. And with regard to preparation, of course, the more we read the better, the more we listen the better, but above all, let the whole of our lives be a preparation. Let us acquire the habit of gathering up every new truth, every tender or beautiful thought, every worthy experience, and storing such things ready for use when occasion shall serve. The true Adult School man keeps his School beside him always. Each time that he becomes richer by some new experience, he tucks that experience away with the almost unconscious comment, "That will come in for the School."

The lesson which will live in the minds of a School is the lesson whose points have been clearly made, and we should never neglect the use of any machinery which helps to make the points clear. For instance, it is an immense assistance to have a blackboard on which key-words may be written, to act as landmarks—so to speak—as the lesson advances. The leader can sum up at the end so much more easily when the School has its eyes fixed on the summary on the board. I take this as an illustration, but I hasten to add that to use a blackboard, or anything else, for the sake of using it would be intolerably bad teaching. The Adult School must never lose its spontaneous character. Imagine a beehive which hummed because someone told it that was the right thing to do!

In the same way the method of question and answer is a method which succeeds admirably in some Schools. The teacher asks leading questions, and sometimes elicits absurdities in order to demonstrate truths by contrast. But let him once get into the habit of doing this for its own sake, and not for the sake of the truth, and his fellow members will find him out in something less than no time. They will think, and think with justice, that he is trying to "score off" them. No book ever shut up with a snappier snap than that School will shut up with, and a hard task will the teacher have who tries to open it again.

The true teacher treats his members with respect.

The relation of teacher and taught is marked by mutual respect. The teacher never once treats his members without respect. Search the Scriptures, and you will never find that

Jesus Christ once treated His disciples without the most cordial respect.

In what has been said the Bible lesson has been chiefly in mind, but we must not forget that the true teacher has many other opportunities for teaching. There are countless occasions of social intercourse, when in ordinary conversation a man has the chance of teaching, and that, perhaps, more by his character than by his words. I take one illustration to show my meaning. We keep what we call "politics" out of our Schools. must constantly happen that matters of party politics come up in conversation, at social evenings or a country walk. not expected of us to maintain an artificial silence. Many of our leaders are keen party men, and let us hope that, as long as party men are required, they will be of the stuff that the Adult School man is made of. But let us be very careful to remember that our particular party, whichever it may be, has no monopoly of earnestness, honesty, ability, or zeal for the national good. Some of our members will forget this at times. The true teacher will be ready to sacrifice party advantage, and even temporary popularity, for the sake of fairness to opponents, and by so doing he will gain and not lose in the end. Pandering to personal prejudice is not only dishonest and cheap: it is bad business; it is bad teaching. This brings us to our third and last heading.

The Persons taught. The very mention of them makes the true Adult School man almost tingle with a sort of suppressed excitement. Because, after all, this is you and I. What an infinitely touching thing a School is! Here we all are, each with his own individuality, and his own doubts and troubles and temptations and wickednesses; his longings and loves and glimpses of beauty. But we are not isolated atoms; we are a School bound into a single organic body, by a common interest and a uniting friendship. The more we know of one another, the more we can learn from one another. And we all have the duty of contributing to the teaching. Some speak, more are silent; but in the ideal School all are intent on the lesson. Of those who speak there will be none who could be called red herrings. You know what I mean. The red herring is drawn across the trail in order to divert the hunt from its true course. We have just got upon the track of something really interesting, when someone starts a side issue of no real

importance. Away goes the pack, helter-skelter after this worthless scent, and the real quarry is lost. Not so in our ideal Adult School. Again, of those who are silent, there are none who let their thoughts wander, none who turn round to look at the door each time a late-comer enters, none who whisper a football item just when we are in the thick of the lesson. It is all very well for the shepherd boy in "Tannhauser" to send his flute tune across the pilgrim song, and make one music out of two. We have only room for one thing at once in the Adult School. My point is that teaching involves not only knowledge of the truth, not only the power to convey it, but also, and above all, the determination to receive it. I believe that the success of a lesson depends even more upon the attitude of the taught than of the teacher. It is ultimately the members who make or mar a lesson.

No cheapness. The fact is that there is only one thing which is inevitably fatal to teaching, and that is *cheapness*. Life is not cheap—nor should the lesson be. Let the teacher once give himself away by showing that he is offering his second best to the School, talking down instead of drawing up, pretending to more than he knows he is giving, and he will be met with a cheap reception, and the whole business will suggest tinsel and sham. But let it be his best which he gives, even if that best is only a very humble effort, and we shall find cause for thankfulness that truths which are hidden from the wise and prudent have been revealed unto babes.

Adult School Social Clubs.

CONFERENCE AT UFFCULME, SEPTEMBER 22nd, DURING NATIONAL CONFERENCE.

EO. M. GILLETT, President of London Union, and President of Peel Institute, took the chair. There was a large attendance of delegates.

E. J. Fullwood opened the discussion. He had collected a good deal of evidence, based upon actual experience, of the causes of success and non-success of many social clubs in the Midland Union.

CAUSES OF SUCCESS.

- (1) How to sustain interest.—Interest must be kept constantly alive. Some legitimate attractions should always be found for members. Publicans realise the value of this, and if Adult School Social Clubs are to be successful in drawing men away from public-houses there must be no lack of resourcefulness in providing variety in games, etc. Some of the means that have proved successful in keeping men busy and sustaining their interest are:
 - (a) The formation of an Adult School Social Club League in a town or district.
 - (b) Bagatelle and Whist Tournaments, etc.
 - (c) Competitions between (1) individuals; (2) classes in the Schools (even if all are not members of the club);
 (3) other social clubs (a capital way of getting to know other Adult School men); (4) selected members of the club and a team sent from a neighbouring factory, warehouse or shop in response to an invitation;
 (5) single and married men; (6) officers of club and school versus members of club, etc.

The League may provide a silver shield or other suitable trophy for the winning team in League Matches. Inexpensive prizes are often competed for in Club Matches.

- (2) Right kind of Officers.—Elect officers (a) who have an aptitude for dealing with men; (b) who have a reputation for efficiency; (c) who will take a constant interest in the members of the club and its affairs; (d) who possess tact, courtesy and firmness. Great care should be taken in the selection of a Secretary. He should be a man who has given evidence in some way of the possession of these necessary qualifications.
- (3) Attendance of leaders of School.—The presence in the club of the leaders, teachers and officers of the Adult School is a most important factor in making it successful. They should mingle freely with the other members and join in games, etc. Many teachers find that the club affords an excellent opportunity for getting into closer touch with those whom they may only know slightly in the School, as well as with the members of their own classes.
- (4) A Club should always be a Club.—The club should be maintained primarily for the purposes of recreation. It is unwise to open a club for one main object and then use it for another. If men are induced to join for games and social intercourse, it is injudicious to prohibit the use of the rooms even temporarily for these purposes because the leaders of the School may wish to have, say, a lecture given. If Lectures or Educational classes are held on club premises they should be conducted in a spare room. In any case it is wise to obtain the consent of the members before ever stopping games.
- (5) Attractive in appearance.—Keep the club house homely, bright and clean, and make it more comfortable and attractive than the public house. Members should be invited to assist in decorating the rooms, under guidance. Every effort should be made to provide interesting and artistic pictures for the walls. "Notices" etc., should be stencilled or typed, or written by the best penman available. Dingy cards, etc., on the walls should be removed, and clean ones substituted. All these apparently small matters are of great value from an educative point of view. The lavatory accommodation should be kept scrupulously clean.
- (6) Admission of Non-Members of School.—The great majority of clubs in the Midland Union are advocates of an

"open door," and do not restrict membership to Adult School men. Many workers have found the club to be a valuable recruiting ground for the School. If men are kept from the public house a great object has been attained even if they cannot be induced to join the School.

- (7) Management.—So long as a club bears the name of a School and is conducted under its auspices, it is essential that it shall be run in accordance with Adult School principles. To ensure this it is necessary that the officers and committee of the club are members of the Adult School. With this proviso the club members should elect annually all the officers and committee. Each member must be made to feel that he has a voice in the management of the Club and is not being legislated for by some outside authority.
- (8) Committee.—The Committee should meet regularly and punctually. A monthly statement of accounts should be presented, and compared with that of the previous year. Statements of accounts, duly audited, to be hung in the club room, at least once a year. Opportunities ought to be afforded for the ventilation of complaints before the committee. Every committee man should listen attentively to any suggestions a member of the club may make to him. A "Suggestion Box" is desirable.
- (9) **Spirit of Unity.**—A great deal depends on the kind of spirit that prevails in a club. It should be the special privilege of the officers of the club and the officers and teachers of the School to do all in their power to promote good feeling and true fellowship.
- (10) Subscriptions.—Subscriptions must be kept as low as possible and never exceed one penny per week. Income should be obtained from games, not from subscriptions. A full and regular attendance means a good income from games, therefore make it as easy as possible for men to join the club.

One School pays a lump sum out of School funds towards club expenses, and this entitles every member of the School to join the club without paying any extra subscription.

It is very desirable to see that the subscriptions, even if small, are paid regularly. If some members are let off, the paying members grumble and get slack also. One successful club appoints collectors to gather the subscriptions of so many members every week—the money then being handed over to the Secretary (or Treasurer).

- (11) Nightly Oversight.—It is important that someone, preferably a member of the committee, is in attendance every night, to maintain order, receive payments, etc. A list of the stewards in charge should be hung up in the club.
- (12) Rules.—Rules must be adhered to. They must be enforced, however, with tact as well as with firmness.
- (13) Classes.—Many clubs have found classes for physical culture, debating, ambulance, handicrafts, etc., to be an added attraction; but the holding of these classes should not prevent those having a game who prefer to do so.
- (14) New members.—Special attention should be given to new members. They should be welcomed and *introduced* to others by the steward acting as host, and asked to join in a game or be in some way interested and made to feel at home.
- (15) Congregate—don't separate.—As a rule men prefer to be congregated, not segregated. Wherever possible it may be advisable to provide rooms for those who prefer quiet, but it will generally be found that the majority of men like to be in a well-filled room amid laughter and chaff and chat. If a man looking in sees but two or three occupants of a room he is likely to turn away and seek the jolly companionship of a public-house smoke-room.
- (16) Men and Youths.—The arrangements of the club should be such as will prevent the enjoyment of the elderly and middle-aged members being marred by the very natural but sometimes obtrusive exhibitions of light-spirited youths.
- (17) Canvassing and Visiting.—Canvassing for new members is desirable. Young unmarried men should be specially sought after, and asked to join the club before they form the habit of using a public-house. Absent club members should be visited. It has been found that the practice of inviting a man to use the club as a guest for a time, before he is asked to join, is a good one.
- (18) Reclamation Work.—Schools that actively engage in the reclamation of men whose lives are being wasted, find that a social club is absolutely necessary if the work is to be successfully accomplished.

Other Items.—One club has provided a bicycle for the use of members who are too poor to afford one of their own—by arrangement men have the use of it for occasional runs into the

country. Another finds smoking concerts to which members may bring friends go well. Some clubs have Ladies' Nights, when lady friends of members join with them in singing and in games. Efforts should be made to discard old and worn-out bagatelle tables, etc., and have them replaced by those that are in good condition. A good billiard table is an attraction as well as a source of income. Profits on sales of refreshments at the coffee bar and at concerts, etc., provide a fund out of which, in some cases, prizes for competitions are purchased. The Catering Committee should see that coffee and tea are of good quality and supplied hot and fresh, at the price of ½d. per cup.

If these things make for success it is obvious that the neglect of them will lead to failure. It may be advisable, however, to tabulate some of the causes of

NON-SUCCESS.

Cold premises, inadequate accommodation, absence of variety, noise and disorder, over strictness in enforcing rules, autocratic external government, wrangling over games, absence of the person appointed to welcome members, too high fees, inattention to members' wants, indifference of leaders of School.

- D. P. Boyd (Yorkshire) who followed, said they had three kinds of clubs in his county.
- 1. Where the majority of members are not Adult School scholars, but whose Committee is wholly Adult School, which has the objection that the management is not always entirely representative and may be resented by members.
- 2. Clubs where every member is an Adult Scholar, by which a barrier is erected which keeps out the very man we want.
- 3. Clubs where membership is open, but the Committee is composed of two-thirds Adult School men and one-third non-Scholars.

Another kind has been found where a member has to put in eight attendances a quarter at School to retain club membership.

Points to remember.—If the Club is to be of real service, the best and strongest scholars should become members, and

create a strong moral atmosphere, that shall lift men on to higher levels.

Local conditions should be observed and considered in the guidance of the clubs.

He urged that the provision of a club was very necessary for young men, especially those who are unmarried and live in lodgings. It should not be regarded by the School authorities as a necessary evil but as an integral part of the School. There should be the closest connection between the club and the School; a club was a place where men could be taught that games were not only for recreation but their right use could be made to lead to true comradeship and fellowship.

The Chairman, who has had much experience in social clubs, emphasised the importance of the officers of the School keeping in close touch with the life of the club. He had personally proved the value of this and expressed the opinion that playing with a man on a football field for five Saturdays often led to greater results than five years sitting together at School. He did not believe in treating men like children and prohibiting card games. Gambling is associated with dominoes as it is with cards and many other games, but if a wholesome moral atmosphere is created in a club the evil can be avoided. If men couldn't play cards in a social club they would go to a publichouse for a game.

Many questions were put to the speakers and answers were given. E. J. Fullwood was asked if he knew of any successful social club where smoking was prohibited to which he replied "No,"; but added, "Where possible, a room should be reserved for any who object to tobacco."

Notwithstanding the different opinions expressed, the utmost good feeling prevailed throughout the conference. Interest in the subject was very keen and afforded proof that Adult Schools realise the responsibility of providing for the natural craving of men for companionship and recreation.

No mention was made of clubs for women.

WOMEN'S DAY.

The Old Books and the New Teacher.

By ELEANOR D. WOOD.

THEN Jesus spoke in the synagogue of Capernaum on that eventful first day of His public ministry, the people "were astonished at his teaching."* They were so amazed that they turned to one another saying, "What is this? A new teaching?"† No hint is given concerning the subject matter of His discourse that day, but probably the account of His reading at Nazareth furnishes a clue. His words were probably connected with some Old Testament passage. Apparently He gave the words an interpretation quite different from that of the Scribes: apparently He spoke it forth with such confidence and convincing power that they could not deny its reasonableness, but could only express their astonishment at His "authority." As at Nazareth He said, "To-day hath this scripture been fulfilled in your ears," so here probably one cause of the amazement of the hearers was the present-day application of the words of the old book. In this picture of Jesus standing before a company of His fellow-countrymen with a roll of one of the old sacred books in His hands, and looking into the faces of the people with words of interpretation that brought the message of their literature home to them with such vividness that they cried out with astonishment, we have a dramatic presentation of Jesus' work. These old books were the common meeting ground of all serious-minded Jews of the day. They all believed that God had spoken by holy men in the past. How fitting, then, for this new teacher coming with the message that God speaks to men to-day, to indicate that this is the true significance of their old sacred literature !

^{*} Mark i. 22.

The first mention of Jesus' work in our oldest Gospel contains a word with a long history and sacred associations—the Kingdom. "Jesus came into Galilee saying, . . . The Kingdom of God is at hand."* In the day of the Prophet Amos people had already begun to look forward to a greater kingdom. hoped to see the "Day of Yahweh" † dawn upon them with brightness. Amos declared they should never see that day, because their injustice to one another could not bring anything But Isaiah in Judah saw hope of a bright future but darkness. through a small group of righteous ones, who should live holy lives and make it possible for Jerusalem to be called "Citadel of Righteousness, Faithful City." † Going about with his little son, Shear-Jashubs (a remnant shall turn), he was a continual invitation to king and people to make themselves ready for the coming Kingdom in which peace and holiness should prevail. | Isaiah, of course, thought of this ideal kingdom as a real Hebrew kingdom, with its centre at Jerusalem, and therefore, when the city was in danger of being destroyed by Assyria, he declared that it could not fall.** When the crisis of the moment passed the people at last believed the message of the Prophet, and henceforth set their faces definitely toward a glorious future kingdom.

When destruction faced Jerusalem again, just before the Exile, another prophet arose who showed that the ideal Kingdom of God could come only through disaster and exile as a means of purification. How could Judah become a Kingdom of God unless all the people felt themselves to be under the rule of God? "Hearken unto my voice," cried Jeremiah, in the name of God, "and I will be to you a God and ye shall be to me a people."†† When the darkness of destruction came upon the temple and the people were torn away from all that they held most sacred, the voice of Jeremiah directed them toward a true Kingdom of God when "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest." ! Exile could not extinguish such an ideal. could be realised without temple or city. Nevertheless the hope lived on that it should yet be made real in the Holy City. Ezekiel believed it could be and drew up plans for it. The second

Isaiah called upon the people to arise and shout for joy because the time was at hand when God should rule from Jerusalem. The "Servant" should not only "raise up" Israel, but even become "a light to the Gentiles."*

Responding to this hope a group of enthusiastic believers in God's Kingdom found themselves in the midst of the ruins of their holy city. To believe that a beautiful Jerusalem could come out of those ruins required some faith, but they entered upon the task courageously, expecting a great era to open for Israel.† Nehemiah and the people built up walls around the city, while Ezra and the priests built up regulations around conduct to keep all "holy." But they forgot the heart of holiness which Jeremiah had told them was to know God personally. The Kingdom of God did not come either without or within. Instead, came foreign rulers, Persians and Greeks. But in the hearts of many "pious" lived on the faith that the Kingdom would yet dawn. This faith produced the Maccabæan uprising with its marvellous success in setting up the Kingdom of the "Saints of the Most High." † Many believed that the full glory of the Kingdom was at hand. S But when their idolised Maccabæan rulers proved unworthy, and brought the Roman voke upon them, the hope of the Kingdom had to be projected again into the future.

All these centuries of alternating hope and disappointment resulting in the revision of ideals made the belief in the coming of the Kingdom an integral part of Israel's life. In the first century before Christ, accordingly, when there seemed no possibility of its coming in any natural way, the expectation did not die, but was vividly set forth as about to appear in some supernatural way. Various writers drew up programmes of events to take place in the process of its coming. After the judgment some thought there would be a temporary kingdom on the earth; some thought it would be established in the heavens at once. Either God or the Messiah was expected to suddenly appear as judge, put away the wicked, and inaugurate the new age. || John the Baptist aroused some consternation when he declared that it would require deeper righteousness than the keeping of the Jewish law to escape the wrath of God and have a share in this coming Kingdom. When, therefore,

^{*} Isaiah xlix. 6. † Hag. ii. 7, 21, 22. ‡ Daniel vii. 25. § 1 Macc. v. 61-63. || See "The Book of Enoch," edited by Charles.

Jesus came into Galilee saying that the Kingdom was near, and proclaiming it as Good News, His words must have awakened the deepest interest.

Which of all the various pictures of the Kingdom found in their old books did Jesus endorse? None entirely; all essentially. Several times He quotes passages which show that He does not object to the current popular view that a judgment day will precede the completed Kingdom. But when He is asked when the day will come He implies that it is impossible to tell exactly because it is an inner thing. It comes "not with observation: neither shall they say, Lo, here! or, There! for lo, the Kingdom of God is within you" or "in the midst of you." When it is fully realised in the future, everyone will be aware of it, for it will be as plain as the lightning flashing across the sky.* However, gladness and joy may begin at once, since any may become "sons of the Most High," † that is, "Sons of the Kingdom." ‡

This is Jesus' distinctive message about the Kingdomit is here now, wherever one is living as a child of God. sure it is hidden from many eyes like the leaven hidden in the lump, or the seed in the ground, but its presence is real, as the future will show to all, and some seeing may now perceive.§ This teaching is more like Jeremiah's picture of the time when all should "know God" than the forecast of any other prophet. Yet it is the heart of the hope of all who were looking for the Kingdom. This surely is why Jesus never definitely defined the The underlying fundamental element of the popular meaning was His meaning. The Kingdom of God meant always the rule of God, but the rule of God cannot be complete until every individual becomes a child of God who gives loving obedi-Thus Jesus did not destroy but fulfilled the prophets. He lived His definition of the Kingdom. He went about Galilee joyfully living as "the Son," ** and inspiring others to depend on God's forgiving love. †† He reinterpreted Israel's long hope for the Kingdom in the light of the present power of God which He felt within Himself.

In the same way Jesus reinterpreted the Messiahship. Isaiah had looked for a great king to rule from Jerusalem; ‡‡

the people of the restoration thought Zerubbabel would become the Lord's "signet";* those of the early Maccabæan period looked hopefully toward Judas Maccabæus or a successor.†

It was in the later Maccabæan and early Roman period that the expectation of a personal "Messiah" was first definitely expressed. He is called the "Christ," the "Righteous One," the "Elect One," and the "Son of Man." The writer looks forward to the time "when the Righteous One shall appear before the eyes of the elect." "On that day Mine Elect One will sit on the throne of glory and make choice amongst their (men's) deeds, and their mansions will be innumerable." The Elect will rejoice but the wicked will be terrified "when they see that Son of Man sitting on the throne of his glory," for although the "kings and the mighty" fall down on their faces before Him and worship, and set their hope upon that Son of Man, and will petition Him and supplicate for mercy at His hands, yet vengeance will be executed upon them, and "they will be a spectacle for the righteous!"

The Psalms of Solomon**also look for God to raise up the "Lord Messiah" as a King of the line of David to "purge Jerusalem from the heathen that tread her down"; to "judge the nations and the peoples"; to "overthrow sinners by the might of his word" and "possess the nations of the heathen to serve him beneath his yoke"; to "bless the people of the Lord with wisdom and gladness" and "take knowledge of them that they be all the Sons of God!"

John the Baptist looked for the Mightier One to appear, probably at the temple, †† as the Judge apportioning the wicked to a place of punishment, and baptising the righteous with the Holy Spirit.

Jesus did not appear in the manner that any were expecting the Messiah. Among the busy throngs of Capernaum He walked and taught and healed in unobtrusive fashion. Yet that He did regard Himself as the Messiah is shown by His answer to Peter's confession, and by His Jerusalem ministry. How could He be the Messiah when He fulfilled none of the details of the expectation? Again, He fulfilled the heart of

^{*} Haggai ii. 23. † Enoch xc. 9-16; 1 Macc. v. 62.

[‡] Enoch xxxviii. 2. § Enoch xlv. 3. || Enoch lxii. 5-16.

^{** &}quot;Psalms of Solomon," edited by James and Ryle. See Psalms 17 and 18.

†† Compare Mal. iii. 1-13.

the hope. All thought of the Messiah as the Anointed of God to bring in the Kingdom—the rule of God. But if the rule of God means the actual prevalence of God-like qualities in individuals, the transforming of people into sons of God, then He who brings this about must be the Messiah. Probably it was at the baptism that Jesus first thought of Himself as Messiah, since there He had a special realisation of Himself as the "beloved Son," and during the following days in the wilderness He was considering how to begin a definite mission to those to whom John was preaching about the Mightier One. Would it, perhaps, be true to say that Jesus' Messiahship consists in the significance to others of His Sonship? Since He knew God as Father He could bring in the Kingdom of God in which all "may be sons."*

Jesus did not proclaim Himself as Messiah. His meaning of the Kingdom needed to be made clear first, and of what significance would His Messiahship be to anyone until they knew Him as "the Son"? It was those who lived nearest to Him who knew His inner character best, who recognised Him as The Anointed One-the Christ-although His career had not been like that of the expected Messiah. To be sure they only partially understood; they thought He would yet make known His "glory" thut their only ground for thinking so was His god-like personality! Into Jerusalem Jesus did enter as Messiah, and in the temple spoke of Himself as "a beloved Son." But the rulers of Israel saw no connection between such Sonship and Messiahship. Their minds were too well filled with the love of their old books and with their own interests to receive a new interpretation. Jesus, at least once, pointed out to them by their own Scribal methods that their Messianic ideas were not well founded. The Messiah, He said, need not be the "Son of David." Not only did Jesus not attempt to carry out the details of the Messianic idea, but He introduced new elements into it. The greatest one was that of laying down His life for others. The Messiah to conquer through death! The most devout of the day had not attained to so spiritual a conception. Peter rebuked Him! Yet it was this laying down of His life that revealed His sonship to "many," and inaugurated the rule of God in which all are sons and brothers. serving one another in love.

In this same way Jesus brought to light the essential value of various other phases of the conceptions of the Sacred Books. He kept the Law except where it clearly violated its own purpose. He was glad for the disciples to gather corn from the fields on the Sabbath, because "the Sabbath was made for man."* The Law was framed for the purpose of producing holiness, but the law of love underlying the Sermon on the Mount furnishes the only incentive that can make true holiness. consider all the conceptions which Jesus touched and transformed would be impossible in brief time, but even this brief study may be sufficient to indicate how Jesus thought of the old books, and on what principle He made His interpretations. He certainly thought of the Scripture as containing the revelation of God. He recognised various stages in this revelation, for He said, "The law and the prophets were until John, since that time the Kingdom of God is preached."† This conception of progressive revelation He applied to one of the questions of the day. Divorce, He said, is never permissible, although Moses allowed it "for the hardness of your hearts." t have heard that it was said to them of old . . . but I say unto you" \$ shows Jesus announcing a higher standard for a later age. He was living at the dawn of a new era when God's voice came to man even more clearly and fully than in the past. He, therefore, interpreted the revelations of the past according to those of the present.

Nevertheless Jesus regarded the Scriptures as of actual vital value to the present, for He often found help in them. It is significant that the temptation account represents Jesus as putting away suggestions of wrong with Old Testament words. It is significant, too, that when a wrong suggestion expressed itself in words of Scripture, Jesus did not, therefore, accept it. He discriminated between texts. He saw that "He will give his angels charge over thee" did not justify Him in casting Himself off the pinnacle of the temple, and that "Thou shalt not tempt the Lord thy God" did contain the right principle for the beginning of His ministry. Apparently, then, he interpreted the Old Testament in the light of the revelation of God within Him, and in that light found it helpful. Later, too, when it was clear that God was leading Him toward Jerusalem

^{*} Mark ii. 27.

[†] Luke xvi. 16. See also Matthew xi. 11

[‡] Mark x. 2-12.

[§] Matthew v. 21, 22.

and death, He speaks of finding such a course "written"* about somewhere in the Scripture.* If he was thinking of the Scrvant passage in the fifty-third of Isaiah, this means that He found help to meet this great crisis by seeing the true significance of an Old Testament passage which the people of His time had forgotten. To be the Son and the Messiah meant to be the Scrvant. The inspiration of a saint of the past cast light across the dark path along which God was leading His Son.

It is no wonder that the New Teacher astonished His countrymen and spoke with "authority," for He made the voice of God ring in their ears instead of coming faintly from the past, as the Scribes indicated. Was not God speaking then unmistakably to Him and to others? "Flesh and blood hath not revealed it unto thee," He said to Peter, "but my Father."† Jesus' life and work, then, made clear this fundamental truth: the voice of God to the past is fully significant only to those who hear His voice to-day.

Women's Adult Schools and their Responsibility to Girl Life.

By MISS MARIAN MARTIN.

HIS paper was opened by Miss Martin with the expression of the thought that every Women's School should consider the girl between twelve and sixteen years of age.

The Ideal Girl.—We each have our mental picture of the ideal girl of to-day; her body finely developed; her physical powers trained by healthful exercise; her mind keen and alert, not only stored with knowledge but trained to think and judge A girl who from her earliest years has been surfor herself. rounded by beautiful things, and has been hearing lovely The worlds of art and romance are open to her and her books a never-failing source of delight. She sometimes annoys you by her pronounced opinions on men and affairs, even flatly contradicts you and is always quite sure! has many interests in her full life, and is on a frank footing with her boy friends. Her reserves are respected but you know she has her dreams. From childhood her eyes have been opened to nature's laws and the explanation of the facts of life come with no shock, nor are they learned from vulgar lips-they come by the path of knowledge. She knows and feels that love is the centre of life and sees that wifehood and motherhood are the crown of life's joy and self-expression. and therefore she prizes her womanhood at the highest.

The Daughters of the People.—Have I called up visions of happy girlhood? You and I see bright faces and hear eager voices as I speak. You say, Oh! but this is the daughter of the rich and highly cultured. In some points, yes; in the vital points, thank God, equally true of the daughter of the people.

Have you been at Scalby or Uffculme at a week-end Lecture School? or at Co-operative Holidays? If so you have seen

such girls; not so gently nurtured, not with highly refined environment—but strong for the straight life, keen for knowledge, and you feel what a power in the factory, in the office, in the home, in the School, and in the State they must be.

Recently in an American paper there was a thrilling report of the "Girls' Bill" passed by Chicago Legislators. The girls themselves have carried through an act to regulate and limit the hours of employment of women and girls in any mercantile establishment, factory or laundry, in order to safeguard the health of such employees.

We read "The girls' campaign in Illinois gave to themselves, and to legislators and to manufacturers, a new view of the modern woman, and we believe that their employers felt less irritated than when philanthropists interfere." At the hearing of a Joint Committee in the Senate chamber the Manufacturers' Association (300 present) lined up on one side; on the other the Women's Trade Union League, with nine trades represented.

Future of the Working Girl.—There is a grand future for the working girl. Scientific education in the People's Schools carried on in continuation schools, where not only housewifery and the art of home-making is taught, but where hygiene, the elements of physiology, literature, music and such like are made attractive by noble-hearted and earnest teachers.

And in some few factories there is the trained and devoted social worker organising, spending her life in working for the betterment of the working girl.

So much for ideal girlhood, and let us rejoice in the fact that such girls are reaching out to other girls, realising their relation to those less fortunate than themselves, and so a real sisterhood among women is being established.

Girl Helpers.—Every year girls are leaving our high schools and colleges full of the enthusiasm of humanity, distressed at the conditions under which thousands of girls work and live, eager to help; and surely from the homes of our Adult School men and women must be coming numbers of working girls as eager and capable of helping.

Our responsibility.—We have 35,000 women and 73,000 men in our Adult Schools, and our responsibility means:—(1) To wake up all these men and women and make them realise their responsibility as fathers and mothers.

We have pictured ideal girlhood and our thoughts go to our girls as they are.

When you are at a School, do you sometimes ask "Where are the girls?"

As you walk home, say at nine, ten, eleven o'clock in crowded streets or country lanes, do you say "Where are the fathers and mothers?"; as you pass a public-house or music-hall, do you say again "Where are the fathers and mothers?"

In our Schools where they meet we must rouse them :-

- (1) To make home attractive to the lads and their girls, the girls and their chaps; to welcome them and to see what they are reading and where they spend their evenings.
- (2) To help these men and women to realise that the earliest years are the most imporant. That everything matters in their own lives and thoughts. That their doings and sayings make or mar their children's lives.
- (3) To make simple lessons in biology and hygiene for parents, thoroughly interesting in the School.
- (4) To insist upon the equal responsibility of father and mother.

What an uplift for the nation it would be if all our scholars realised *their* responsibility. If the attitude of men to their wives is right, this would make a right standing for the girls and their sweethearts.

This vital sex question must be worked out by all men and women together, if womanhood is to take its true place.

Our girls are on our hearts; life would be sometimes unlivable if we dwelt on the way multitudes are living. They are assailed by temptation at home, in the factory, in the street; for many, life is monotonous and cruel.

While we are working outside the Adult School each in the way we see to be best, for the betterment of conditions of labour, what can we do through our Schools for our girls?

I suggest four things that we have to do, viz. :-

- (1) To widen her outlook and so fill her life with interests.
- (2) To create a standard and so form public opinion.
- (3) To give her knowledge.
- (4) To give her a background to her life, to kindle the religious spirit.

Through these things we can raise womanhood, wifehood and motherhood to their true place.

(1) To widen the outlook and so fill her life with interests.

How narrow life is for our working girls! Hard and often monotonous work at home, in service, in the mill or factory or office. Recreation for many—nil; for multitudes the only anticipated pleasure—the dressing and going out with the chaps. We must remember this last has always been the main thing from childhood.

I urge that the great responsibility of our Schools is to raise womanhood. To show that a woman is a person, an individual and has her life to live. Because we realise that the most beautiful and complete life is that of the wife and mother, we would exalt that life to its real place.

I suggest Girls' Schools, where, during a social hour, in a conversational way, matters of public interest should be talked of; a good story told; a chat about many phases of girl's life. Who could do it so well as girls themselves? We must press into the work those girls I have described at the beginning of my paper. Now, generally speaking, we do not find daughters of our leaders interested in our Adult School work; but if we let them manage Girls' Schools in their own way; if they brought their gifts and knowledge, and their longing for service, and came as comrades, they would speedily "create a standard," form public opinion, set the fashion, in manners, dress, reading and sweethearts.

The girl of the people and the college girl working side by side, attracted by our Adult School method of self-government.

(2) To create a standard and form public opinion on Reading,

Dress,

Manners.

Sweethearts.

As "things come when they are wanted" a purer music-hall and theatre, purer literature will be the outcome of a purer taste.

We have to create a purer taste, while we never cease from the militant work of lessening the temptations of our girls by hunting down those who pander to the lowest by books, postcards, improper scenes in music-halls.

Recreation without coarseness—here we want our girls again to be taught physical exercises, country dances, games, music, singing.

What is being done shows what might be done if we could get the wealth of girlhood into our Schools. "Rather than expect girls to be decorous and sedate it is wise to provide times and places where tumultuous elements can work themselves out, in innocent rioting and nonsense."

What a large capacity for hero-worship there is in all girls. They adore and copy those they admire, and this readiness to follow a loved *leader* eliminates all rivalry among themselves. Personality and association producing that hallowed *Fellowship* which we have experienced at Scalby, at the Holiday Bungalows, in walks, cycling and other means of intercourse.

(3) To give her knowledge.

Think of all that is now done in our Schools and continuation classes, and all the attempts to educate our girls.

Our responsibility is to help them to enter into their heritage. To prepare them not only for the home, but for *serving* in the village, town and state. While obtaining for them better conditions of work and housing to educate them for the great future that awaits them.

What Knowledge? I quote from Dr. Newman ("Curative Treatment of the Sick").

"But besides the preventable diseases brought about by environment and by neglect of acute diseases, there are those now recognised to be caused by bad hygienic habits of the individual himself. The chief factor in disease is personal rather than external. Diseases spread not alone by infection and contagion. The habits and practices of people are responsible in even greater measures for the continuance of diseases. Thousands, nay hundreds of thousands of young men and women with hereditary and acquired tendencies to various diseases, are, owing to want of knowledge, brought up, enter upon occupations and lead modes of life which inevitably result in disease and early death."

But how can we give this knowledge? Can we expect tired girls to attend lectures?

Lectures for the teachers, for the earnest girl eager for knowledge, but for the many, teaching through fellowship. The personal touch of our Adult School is wanted here. One who has gained the love of the girls can, even in small groups, even at her own house, give simple lessons in physiology based on Mrs. Barnett's "Making of the Body." For such work there is abundant material; exquisite booklets explaining the most delicate of all subjects—quite plainly dealing with sex and social purity—which cannot rightly be dealt with from a platform (Mrs. Hill, High Crompton Vicarage, Oldham, and her "King's Daughter" pamphlets.)

It needs an atmosphere and a realisation by the teacher of the reaction on the mind of the taught.

Raise the whole subject to a place of beauty, to the Holy of Holies.

Fill the mind with pure thoughts; it is a mistake to dwell on what we want the young to avoid.

Thus we must deal with all the enemies for girls:—Alcohol, gambling, coarse conversation, coarse amusements.

(4) To give her a background to her life, to kindle the religious spirit. To give her a gospel.

"The girls will not come if you give them a Bible Lesson" we are told—but this Bible lesson is the very centre of our Adult School influence. They will, if we first touch their daily life and interests, and from that point make the lesson.

This is why we want an Adult School atmosphere for the girls and juniors. We want to give them a strength in their lives, so that when they go from our socials or classes for their walks and their fun and amusements they will be *protected from evil* by a sense of their preciousness and a sense of the power of God within them.

Because girls are hero-worshippers we must hold up our Lord Jesus Christ in such a way as to make them realise His beauty and ever present power to help.

No other body of women has such opportunities for accomplishing the uplift of our girls in all the ways mentioned. Each one must ask the question of themselves, and of their Schools. What are we doing for our girls?